Rough Field Notes

118

BFA-0054/011 (39)

(A) outside hwā·sl̥s (Smith's Inlet)
(B) a supernatural ♀ in hwasl̥ language
(C) Komohwa's house
(D) sovol 1st people —— ~~B~~ qainaxʷuhwʷus ♂
tl̥aowikā·lis ♂
(B) tl̥ālisklis ♀ — most powerful of all ♂
(E) it means that in this house were all ye things, gomo·ts etc.
(F) opposite Alert Bay, across open sea.

642

(A) ät naux wotsnem

(B) ~~sq'ti~~

(C) la[illegible]uwtnem

(D) nuskanäsla

(E) (B) sq'li

(H) dinnnu ~~sq'tämbis~~ sawh u tè ämbis = short liked

(I) nudu k'an di stältlinax = very old stalt[illegible]

(J) pòyäx

(K) (F) (G)

. ät gwatl tintutl nunugomo mèlx. In o beginning ST had men made up above; o actual workers were (F) under direction of (mèsmès alaut). When a tyee dies it is always said that F have [called back] G, o come down / sleeped, ^ deceased. It is as if (B) o hunting power of those which constantly seek to slay had gained o day.

(L) ät nèxlsnäx

~~Ho stattsmx~~ When a stattsmx lost his relatives, he might wait several years before attempting a skwanöt. When ready, at any time of year, he would [call guests from abroad] (C) to (A) hear, which has a significance of coming to visit o sick.

~~Co~~ When o guests arrive they go to o donor's house, termed a (D). At once an old stattsmx stands up & opens highest words for him, how we came from Kusnata, etc. Certain words are always used on such occasions, e.g. if o deceased be a young & strong man he is spoken of as (H), or if old as (I), who has (J), fallen like a storm. In case of a young o his death is spun of as (K). A numitt stattsmx is always chosen for this purpose, he has no hesitation in opening o highest words of words. He tells how o donor has had grief, & how he is pleased to see his guests. As he o speaks other blow spus around.

Then o alk w calls (L) "Eat, ye stattsmx, also tutt, & ye tsalt". & oly salmon & grease are handed round. Then more food (L), & tits with grease is passed round.

Then a stattsmx from among o at go stands up & answers o Kusnata speaker, always referring to (F), & how (B) has succeeded, but it is all right as it is ST's work, & o (Swallinta) will be waiting. Then o guest stattsmx tips off o canoe & they sing o guests kwanöt, he dancing. The guests wear a little buck

(A) sq pneux

644 (B) son x wo djut or s x womuq s

(C) & are not returnable, if returned at once, or if definitely returned it would be a result.

Note. Jim is a devil. In Bella Coola thought pushwas atlq & hustimsta are of same type. But in a fe[illegible] there is no gourots, no tutwe no wi, & no at qlus, but often sutsaalks, & there is always a[illegible] & hmmmfut.

Note. usually O fan O (consult c rank) deal with a number of slaves which a cleared used for various purposes, i.e. gave away on many occasions to als & so forth. A number sohsen remembered as if written on his back.

(D) ~~[illegible]~~

(E) yeotl a

& motl a mew

Note beesq i yum = orphan.

Note aiatalä x bt = remember, like F.; remembers song, said of a good chorus man

wound their heads. ~~=~~ Then another & another guest stalt<u>c</u>m<u>x</u> uses a skwanat, till all have done so. Then they distribute goods to o kinspuits, always a donor getting o most, but o stalt<u>c</u>m<u>x</u>s getting more than o commoners. These goods are called (A). (C)

Then o ~~tomalpuits~~ use their own composed songs, either kwanats or (sonultmans). There are always 4 of these for each deceased who dancing. ~~Then o donor~~ If many dead are to be remembered there may be only 2 songs for each, but 3 is (sxaux). Then donor gives out goods to all — such are termed (B): (D) ~~is lit~~ means "bar". The first goods go evenly to all, afterwards o stalt<u>c</u>m<u>x</u>s may get more.

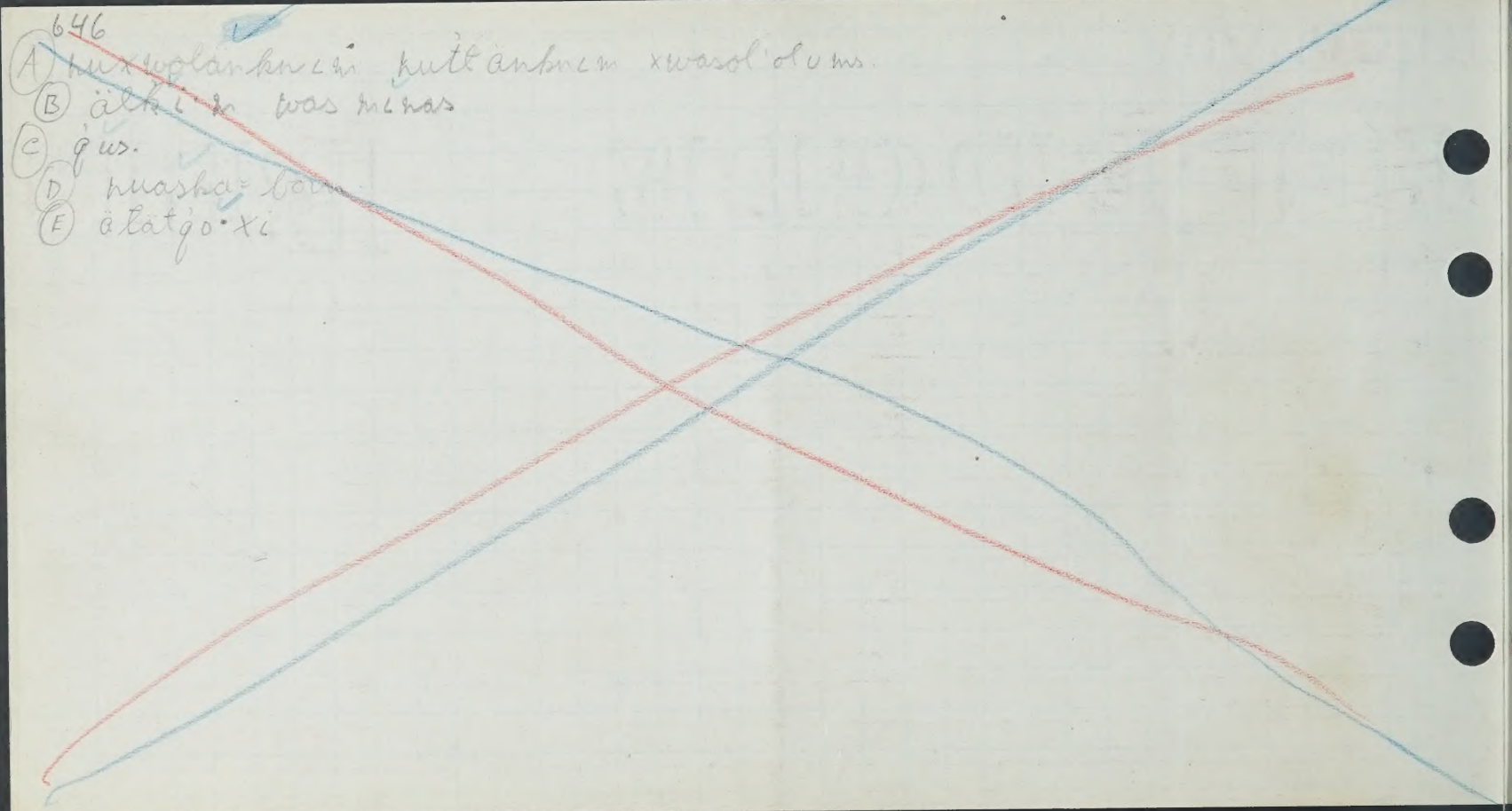
Next day o affair goes on like a ~~fu~~ru but lacking gonots, at times els. Refers to <u>l</u>c<u>m</u>accounts. In Bella Coola thought o z really work as one. Next day is astkkaw, then kwanulqut.

If a person buys enough good to use o (sonultmans) at once after a death he does so, but is said to be (E), like "rich" or "ready".

~~also~~ anut<u>c</u>nauk - o using of a ty<u>l</u> skwanat, it means a memorial; it makes a post ~~for~~ o sonaista, remembered.

skwanat ~~chiefly~~ differs from (sonultmans) only in that tune is v. different. A skwanat always slat anana

646



If a marriage be long arranged, lengthy (gus), & allo. ✕ then is a way clear for a child — such a child is called a (B), which means one in good standing, one whose limbs are free to travel whithersoever he wants. On t'other hand (E) laos is little more than illegal intercourse, v bad. If properly (gus), on v night of v actual (hsal) v parents of both bride & groom stand up & open their sinciputs, saying that if a child be born, it shall have such & such a name, & will be able to hunt on such & such a land — this opening is termed (A). If v point of v long (gus) was that it made good v road for v coming offspring, it made them heavy. After such if a (B) a child a few days late v people would be called & v ancestral (alq tul) name given, that opened by v G-F at v time (A). Often a son of a stallion ✕ will remain for perhaps 10 years an (E), i.e. "one who is a guest", during this time his (alq tul) name alone will be used. Then his parents will decide to train him, & lad will become an (alq lus), & receive a sacrosack name — this for some time, until finally his parents again train him towards a seat on v sinciman. Sometimes v will elevate his sons there, but not do so himself — this was case with Jim's father. When a lad is an (E), which will also mean that he be an ambhusta he is given food respectfully at any dance, & this is then carried outside & he bides before v dance begins. There was great respect

648

(A) ǰupstaxɬm di stāltɬmx dai

(B) aiatux

(C) he, she does not dare sit down till he has t cunned at last s tuneɬa ~~pan~~ carved chair.

1122A

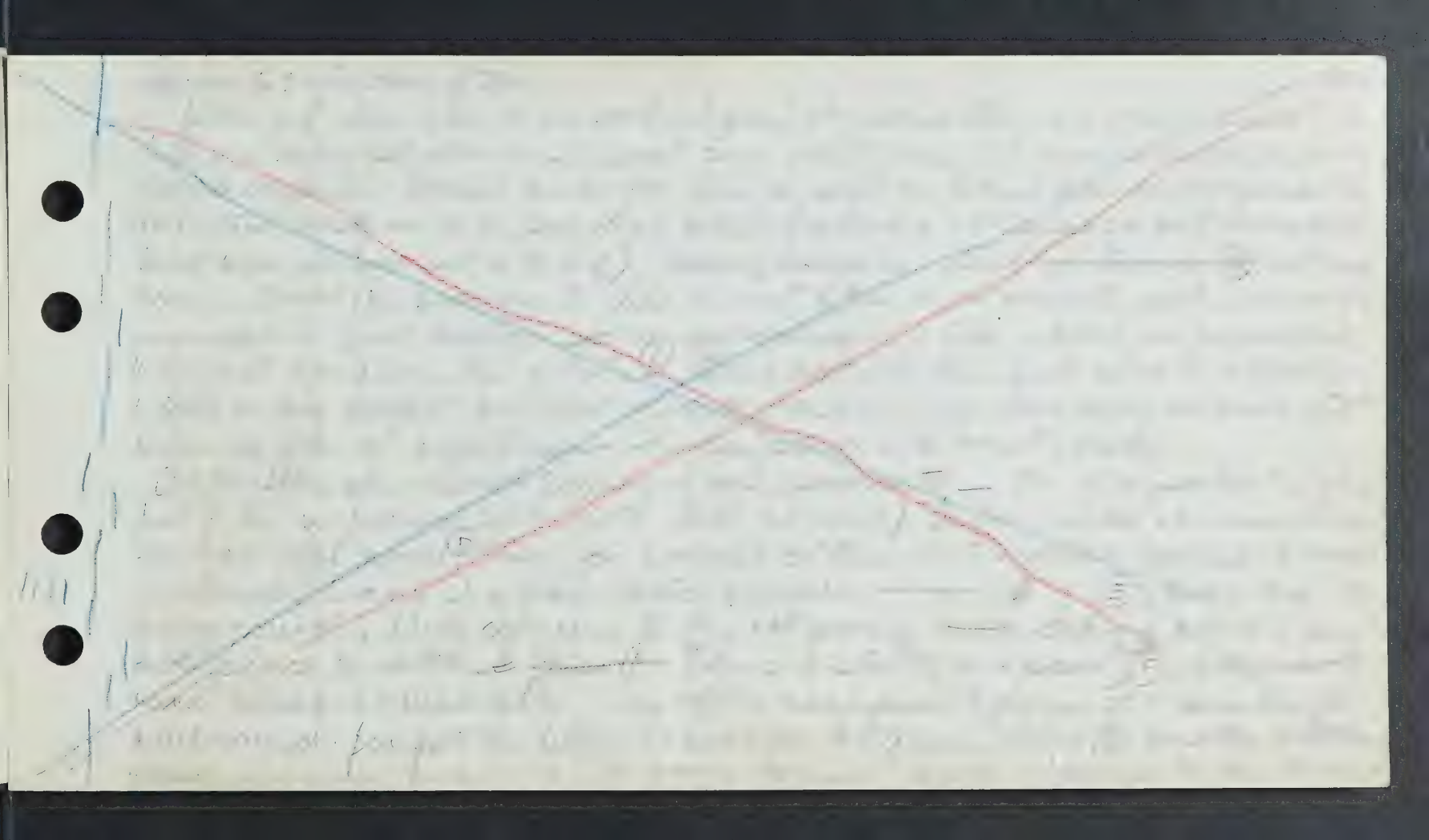
Note. spi ~~sp~~ ǰ ix tuān · ɬ ~~s~~ ɬ is a name of a ~~land~~ district about 1 mile from mouth of Hital River, on south side. It was here that Awan cast his ǰipta = a war weapon, knife of some kind, & it has become smält.

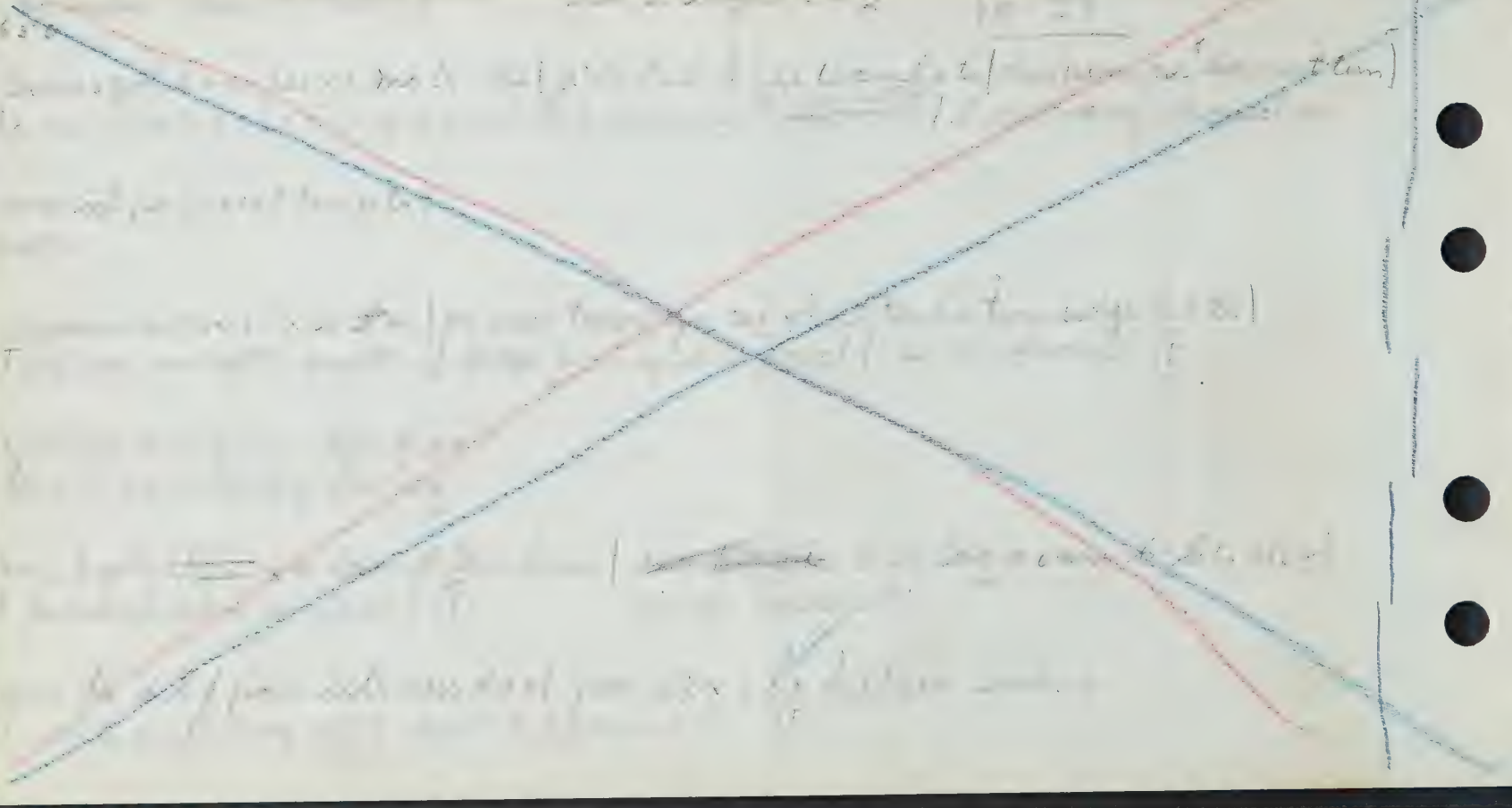
(D) smätt as shwatstäs = a name that came down from above.

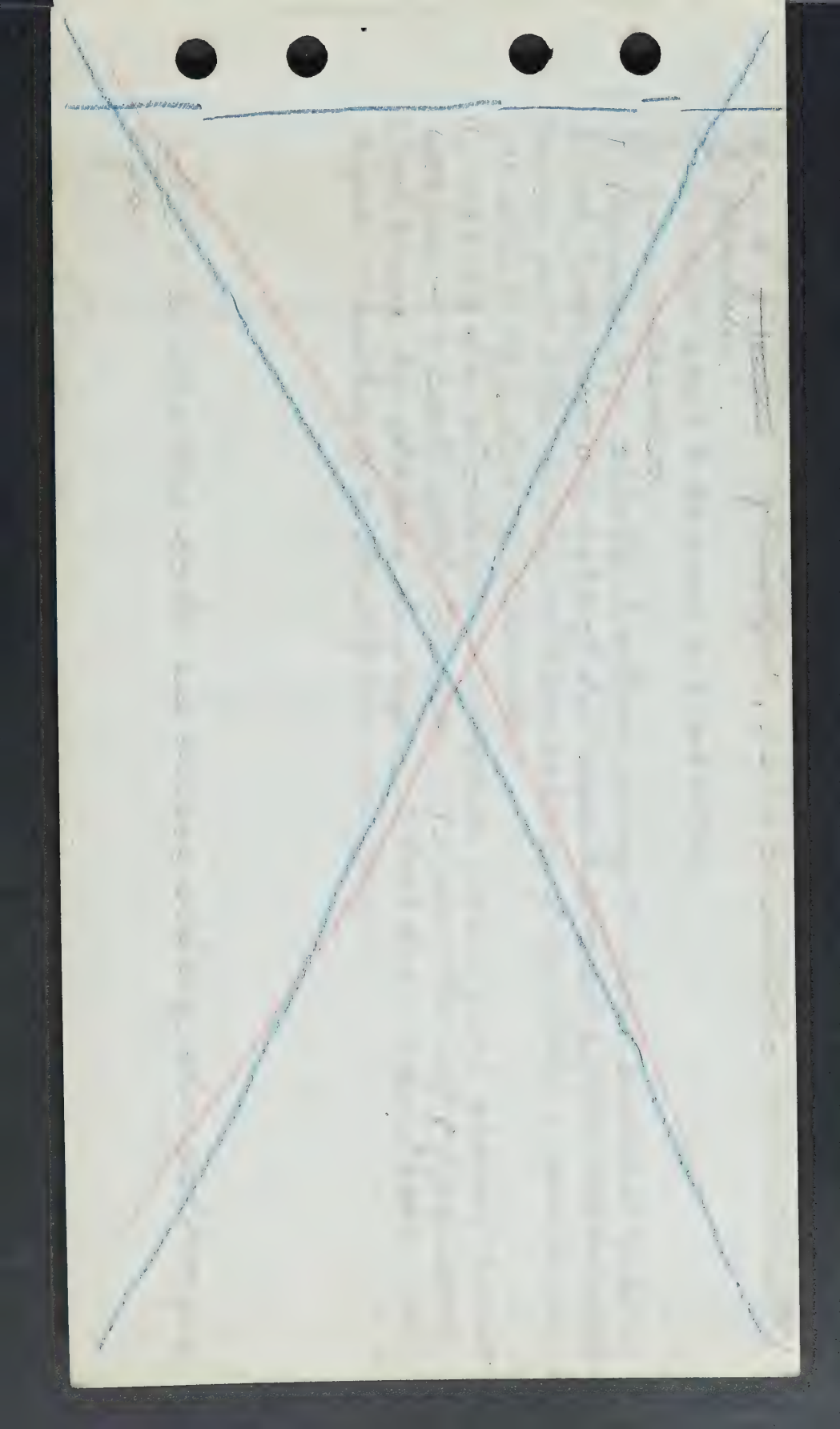
(E) ɬ x ɬt ikmosaix

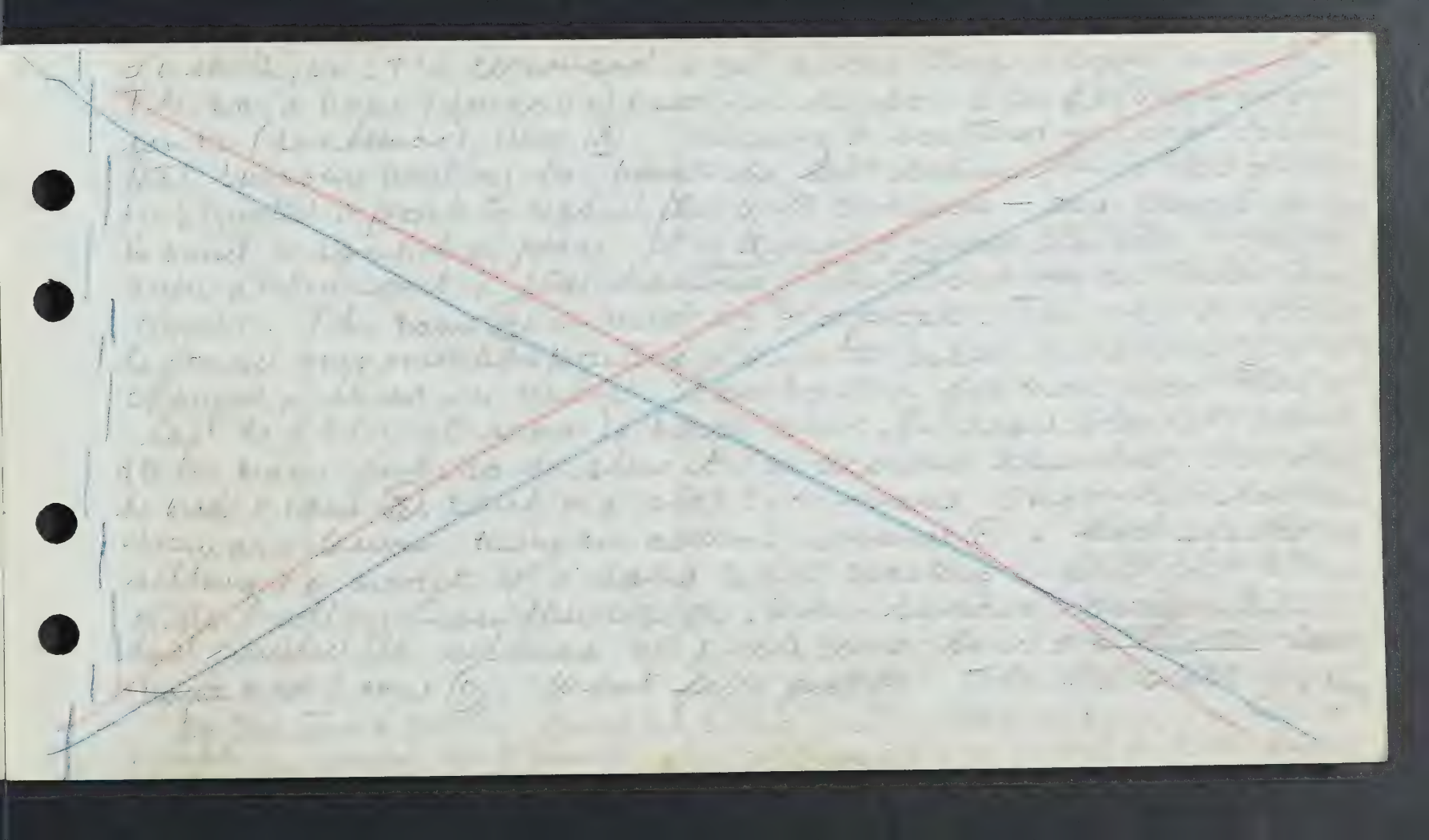
(F) sɬhx älotta

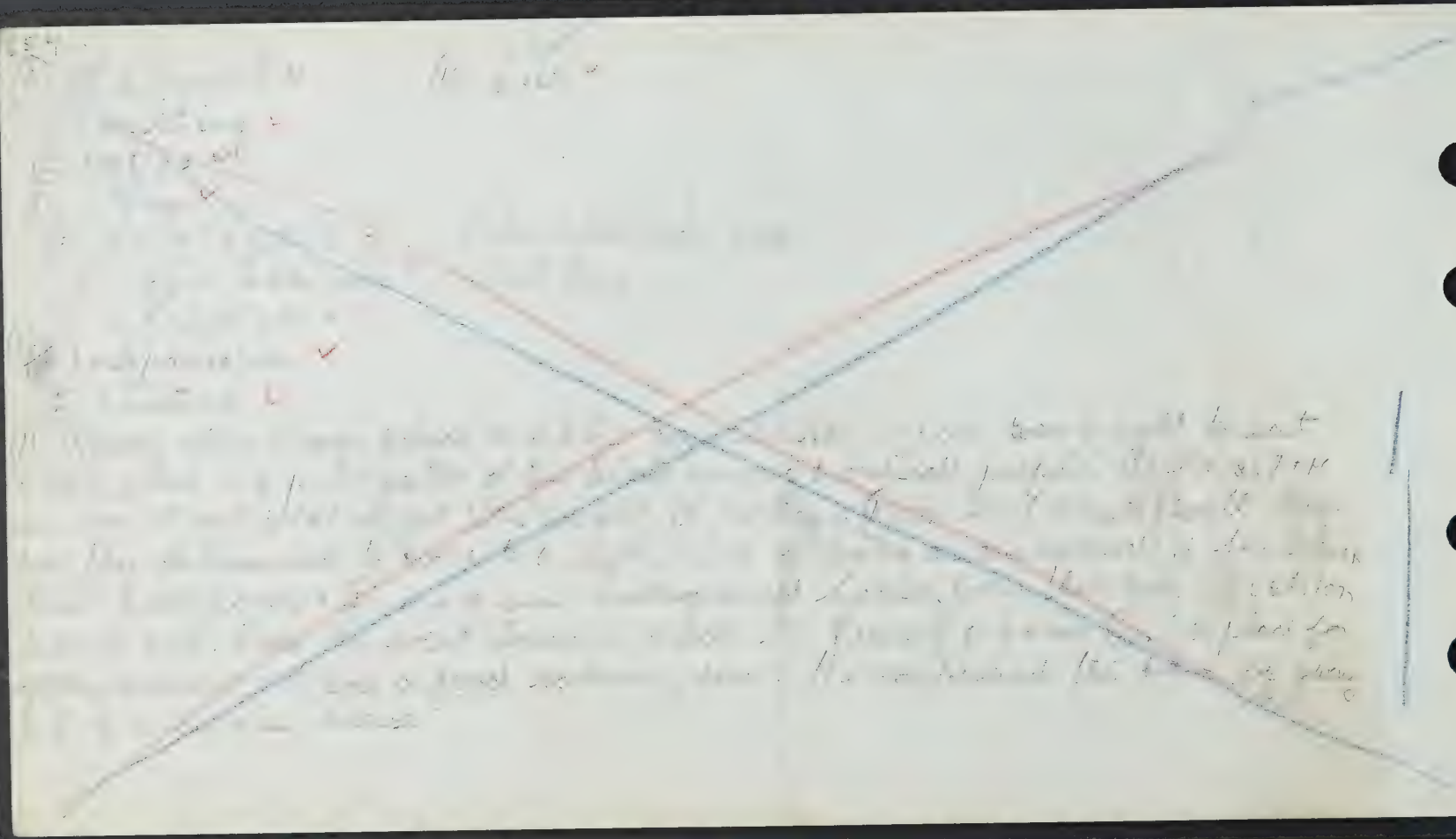
(G) ɬ x x älxotsan

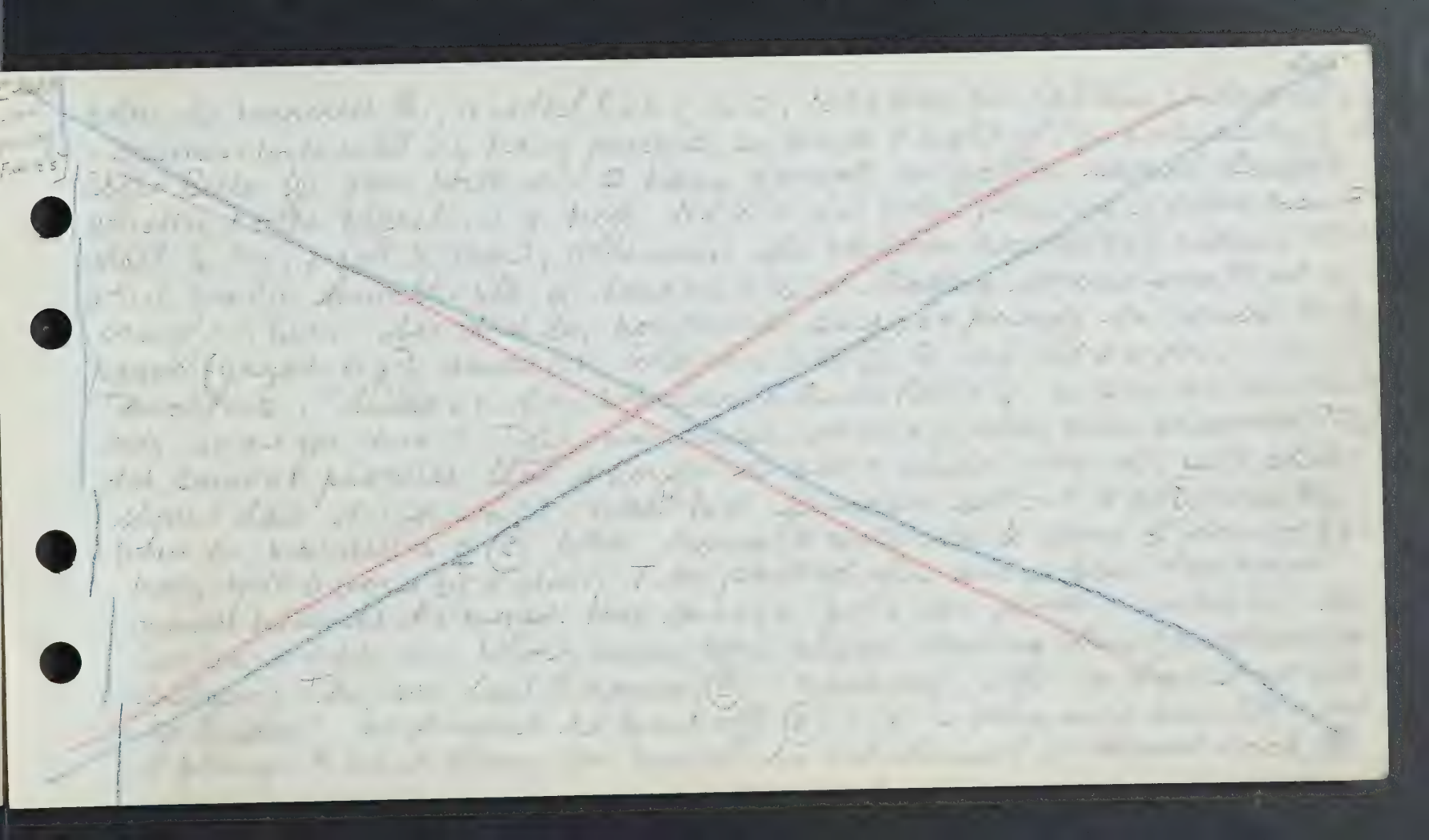


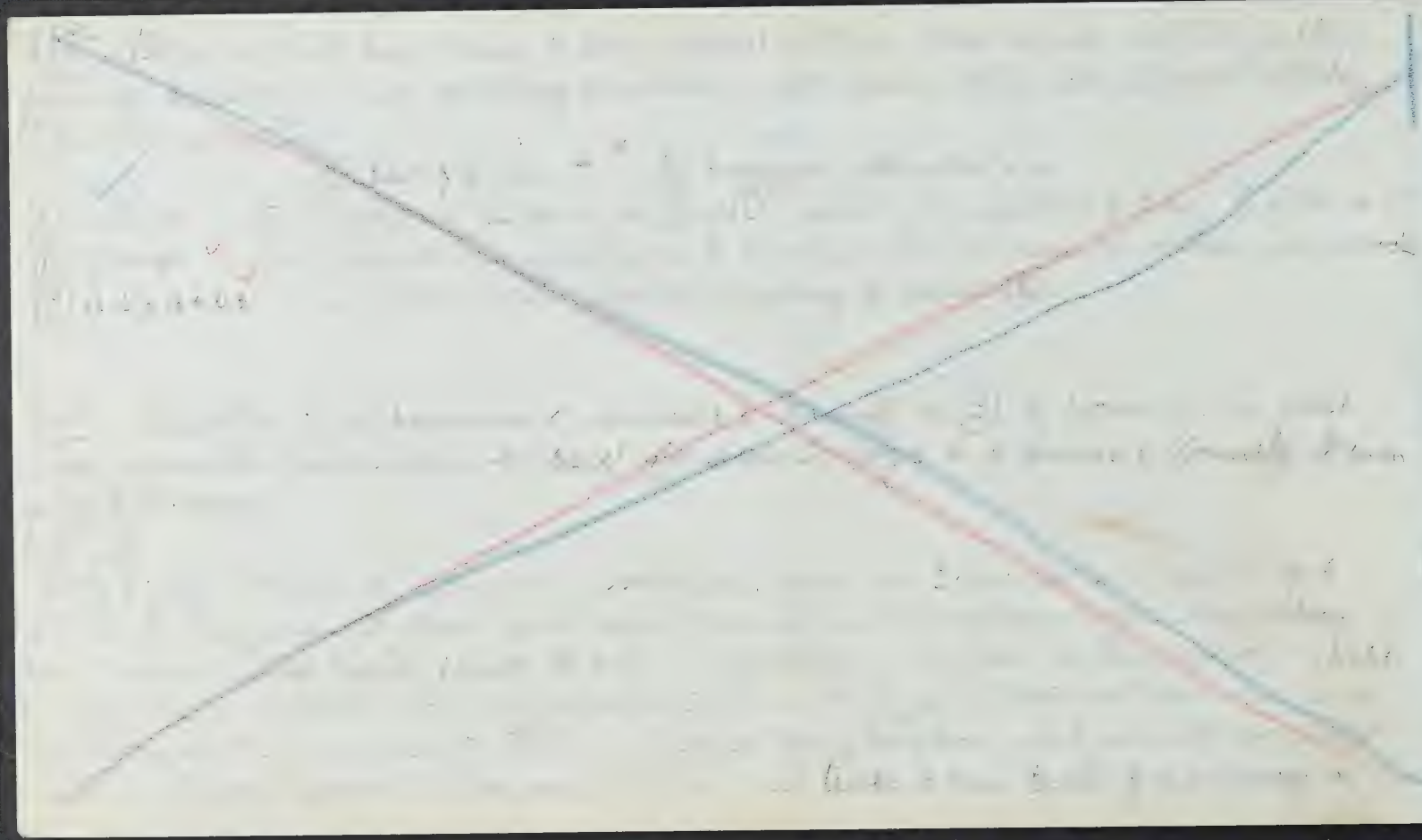


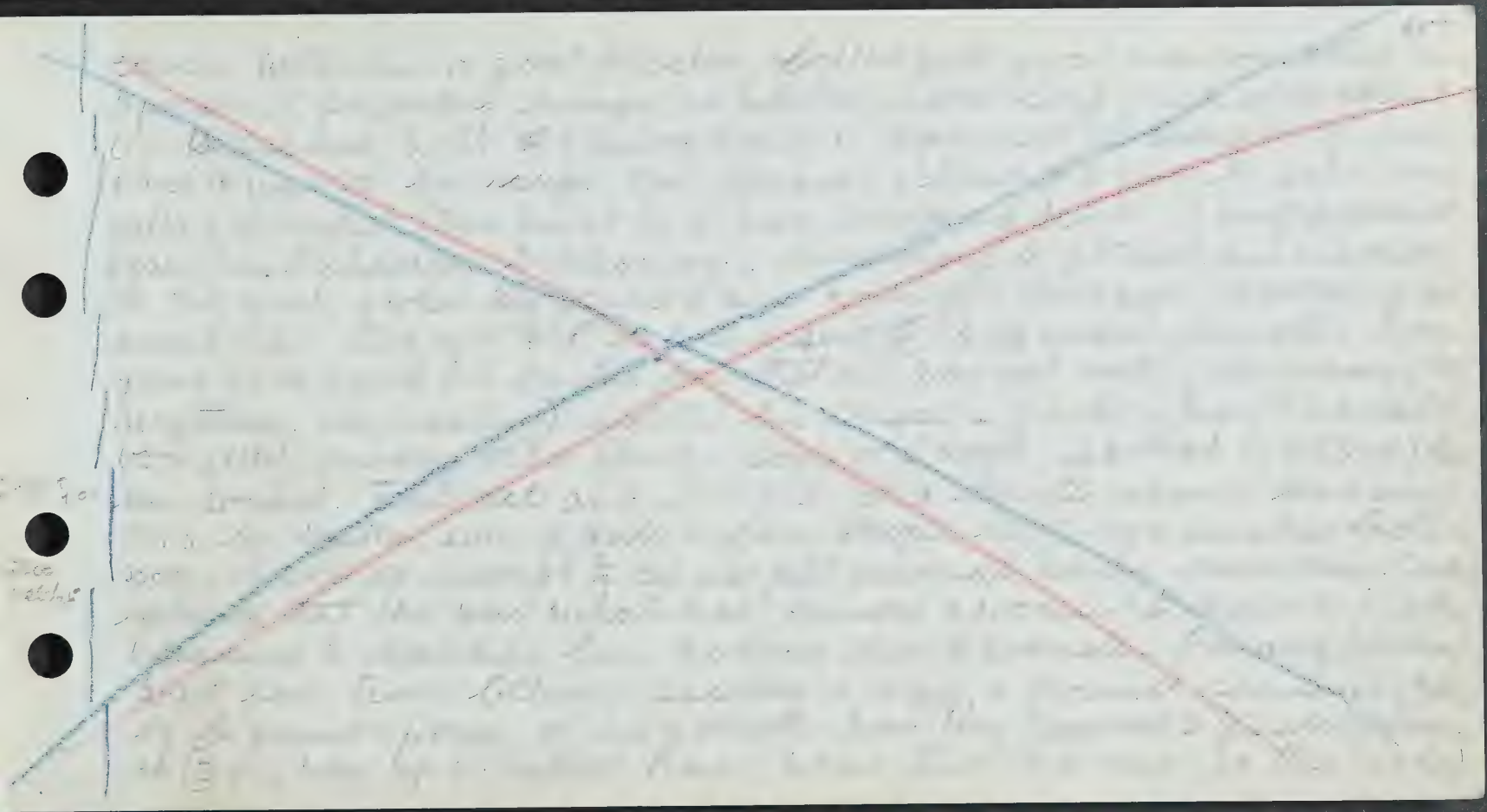


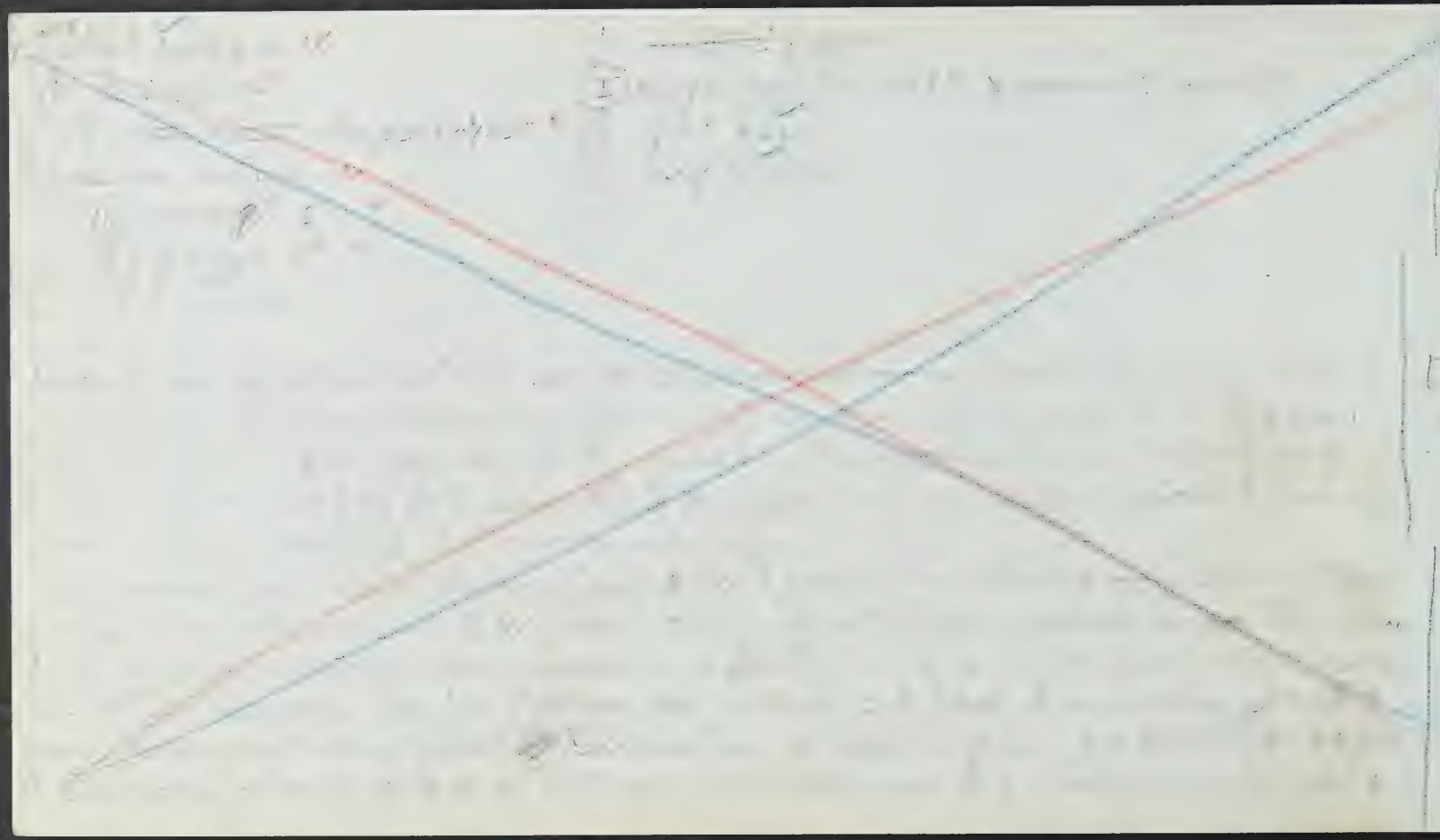


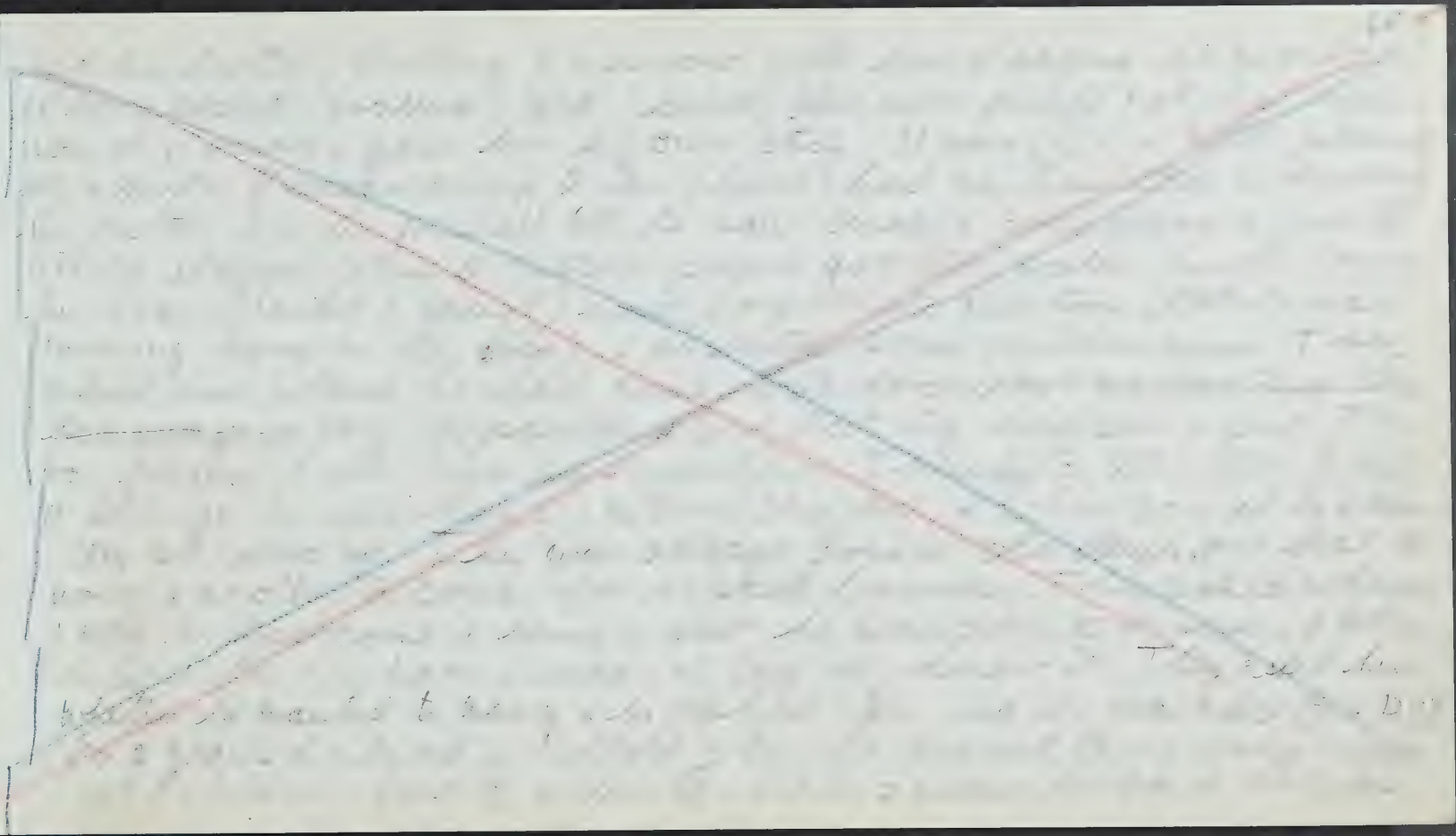


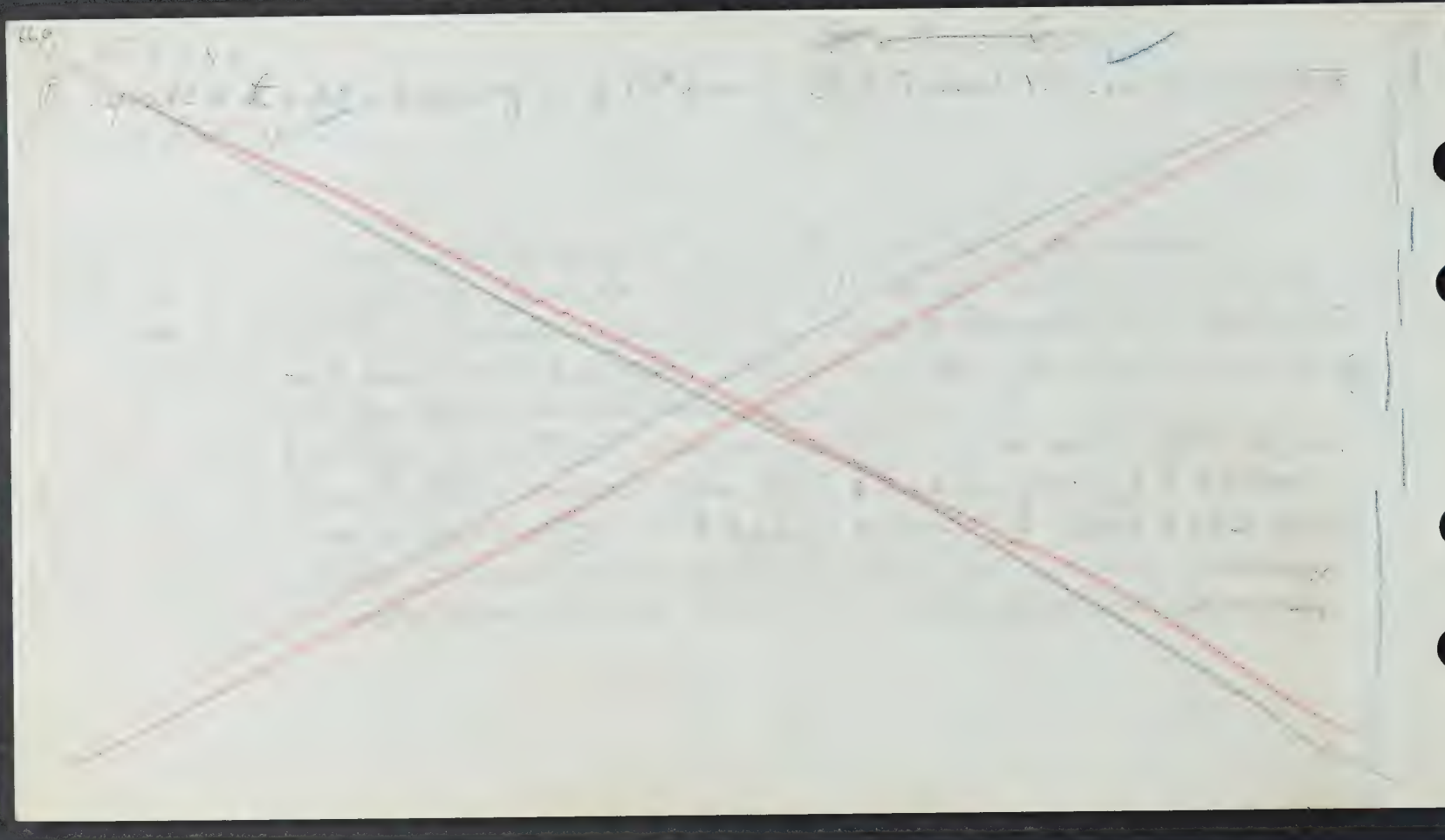


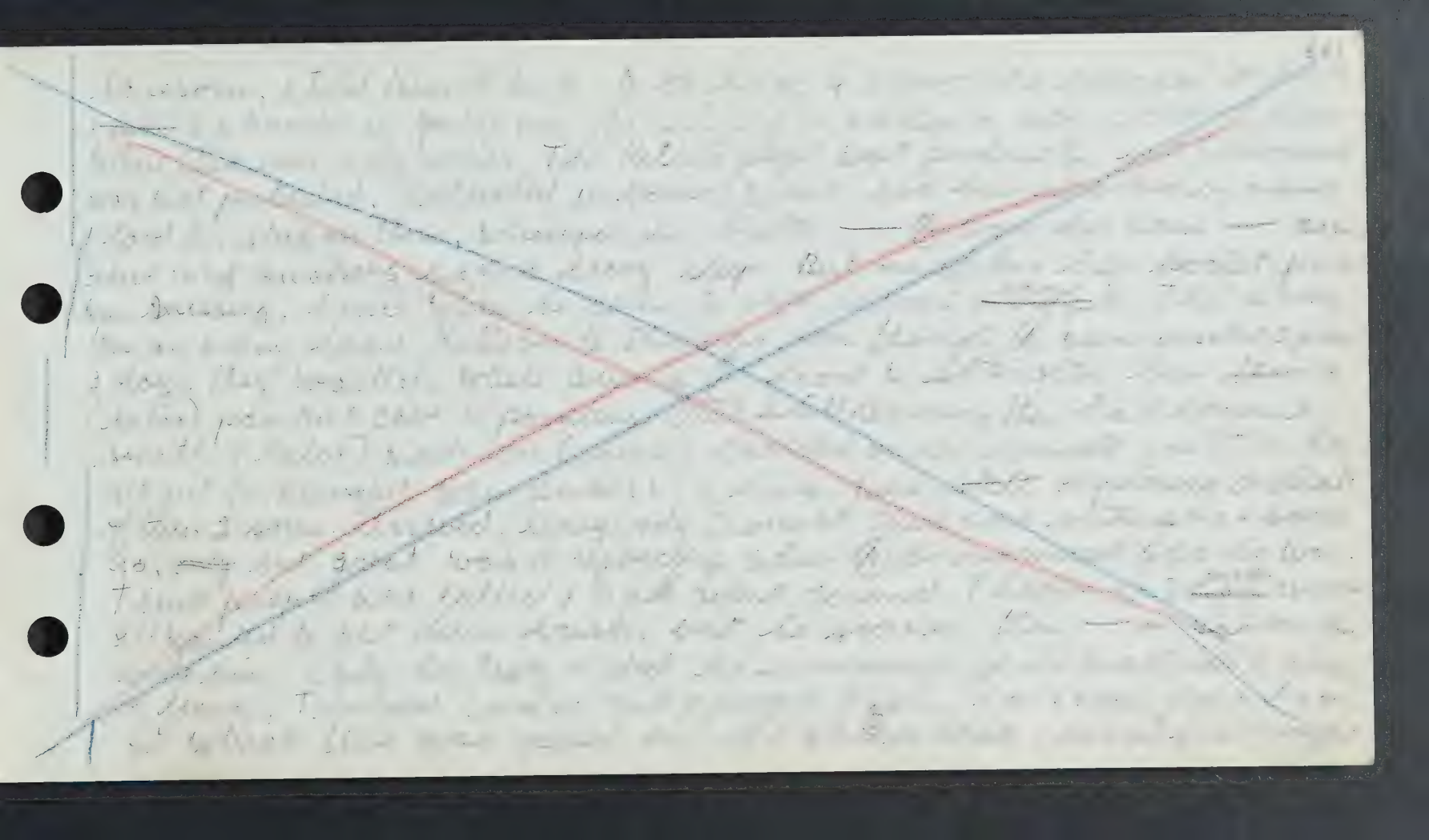


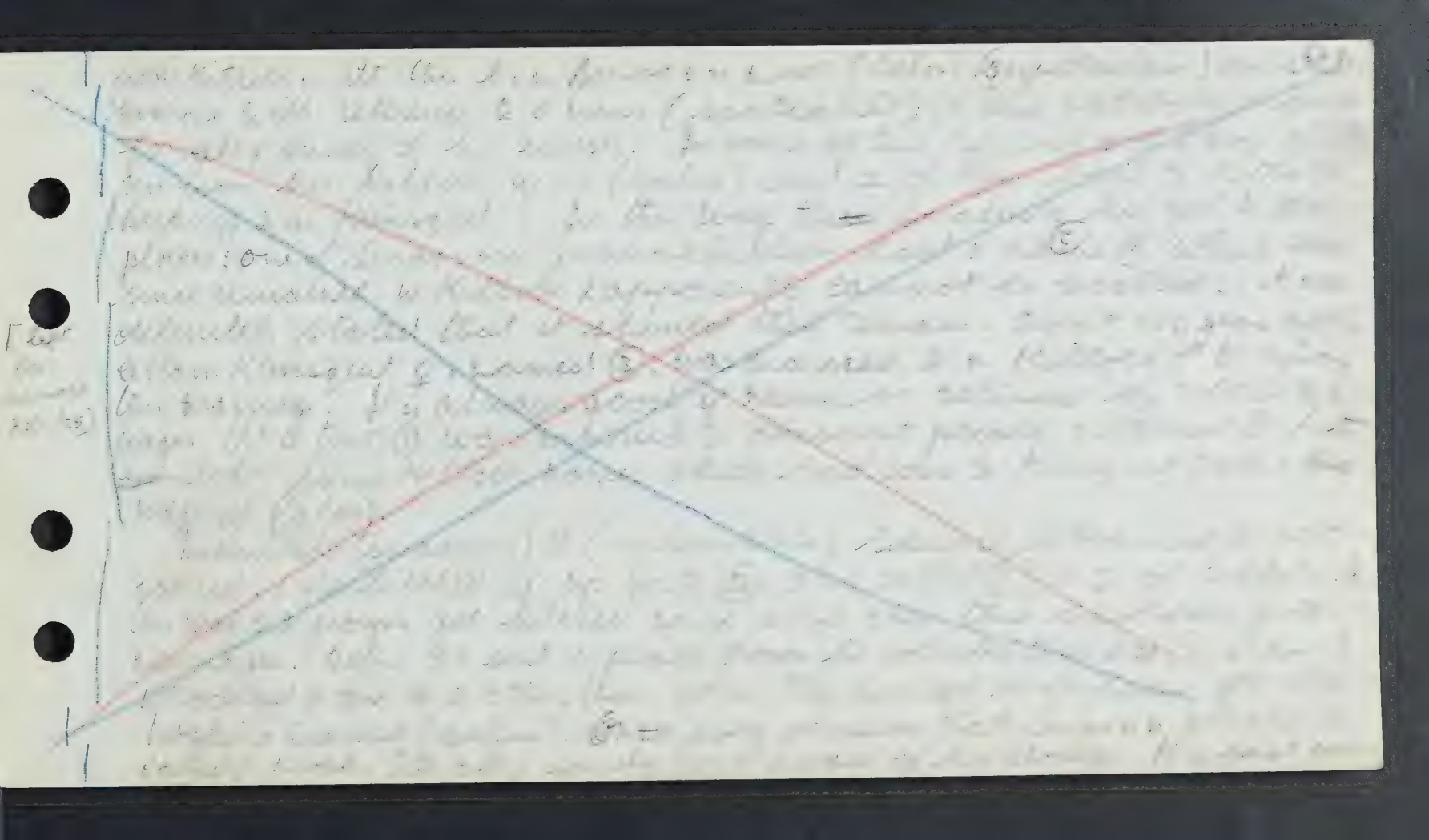


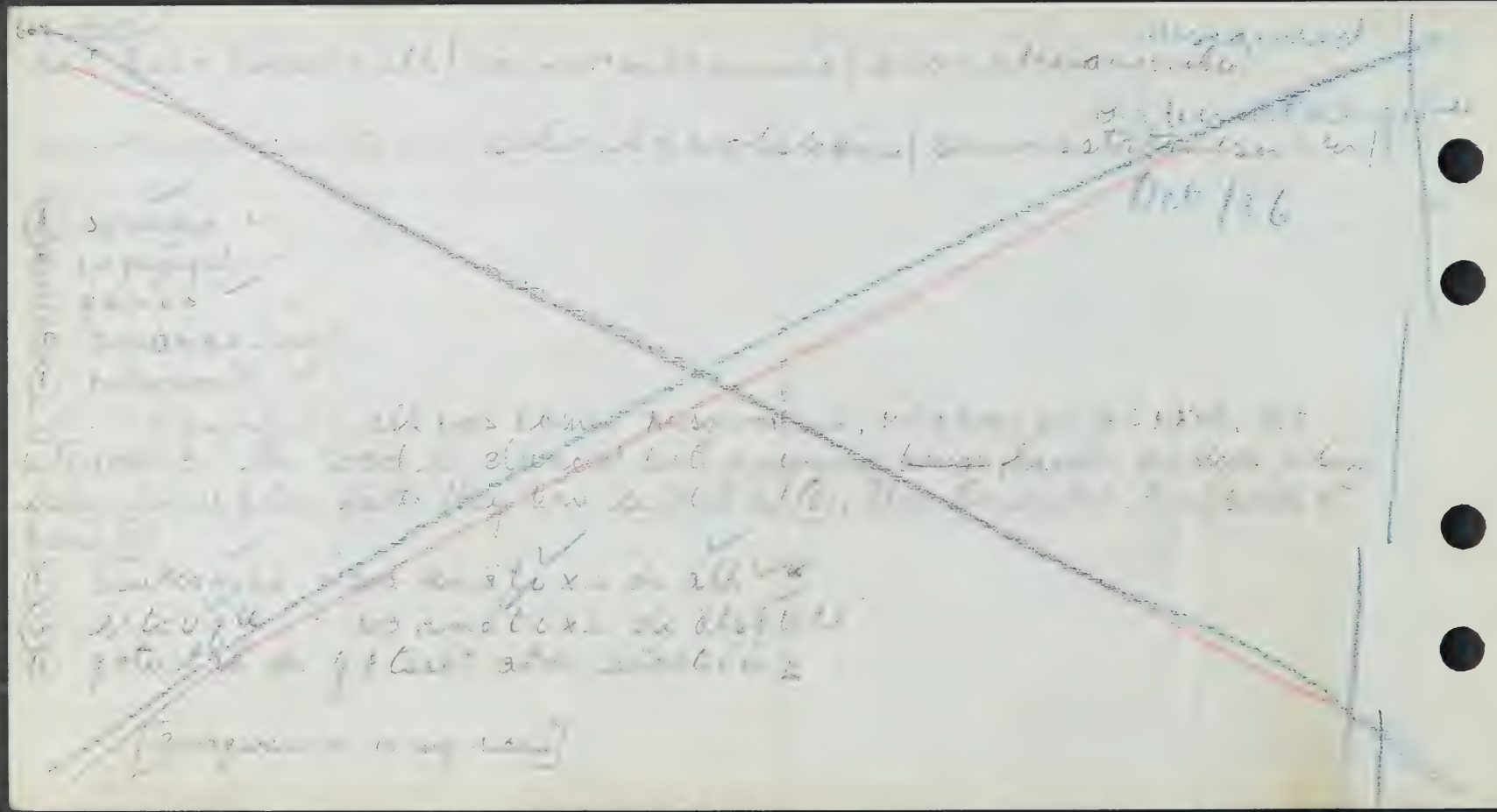


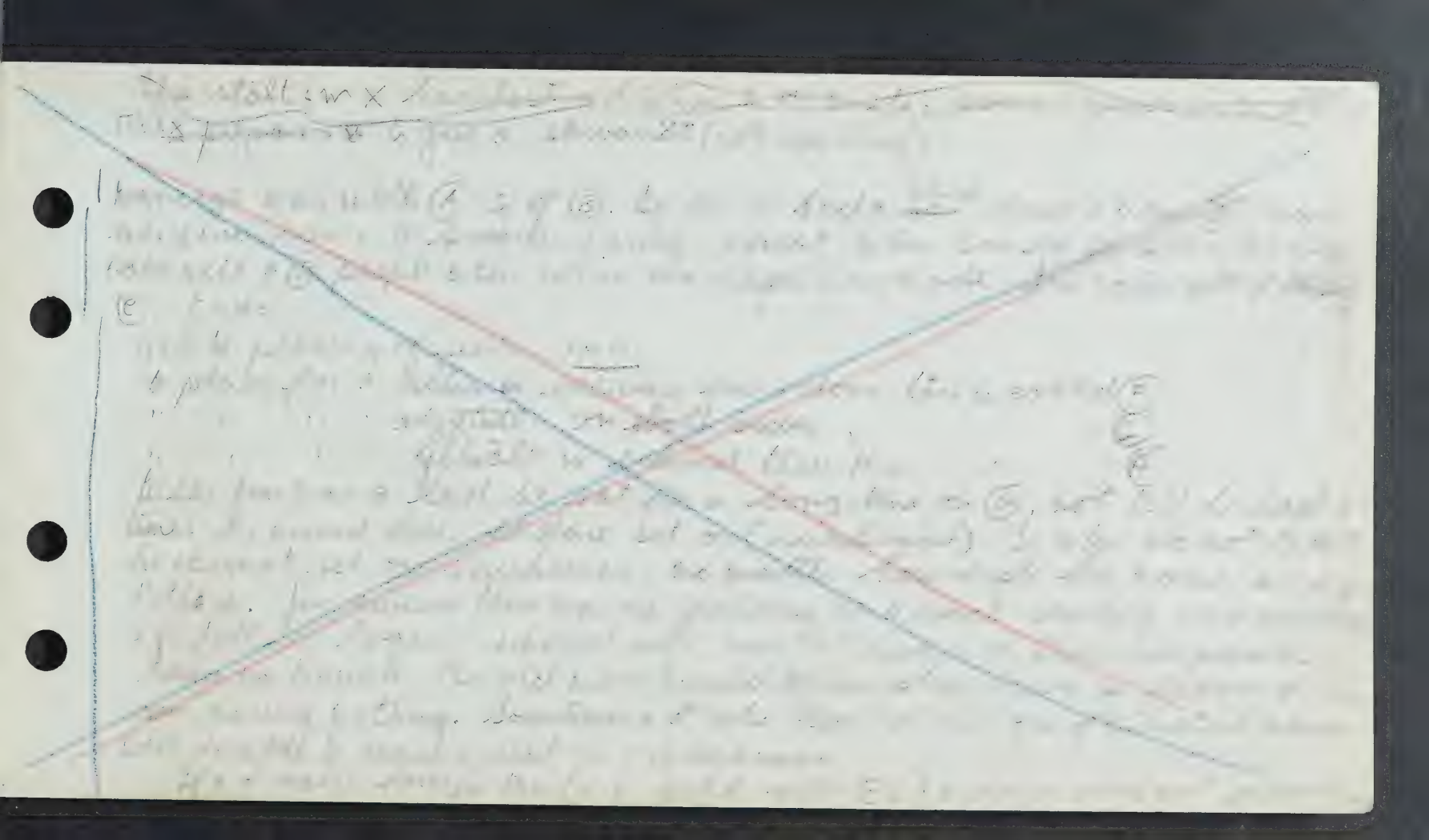


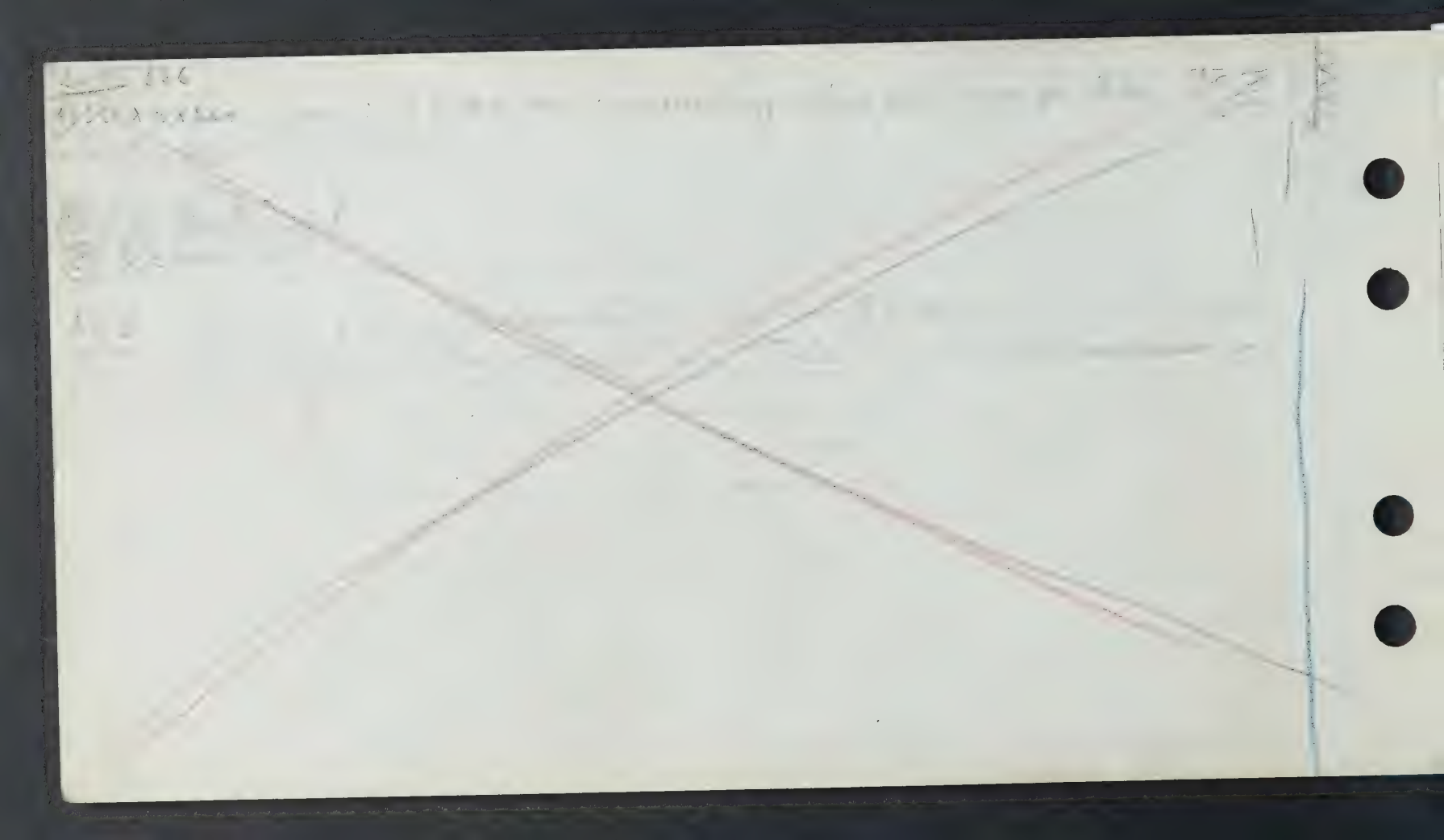


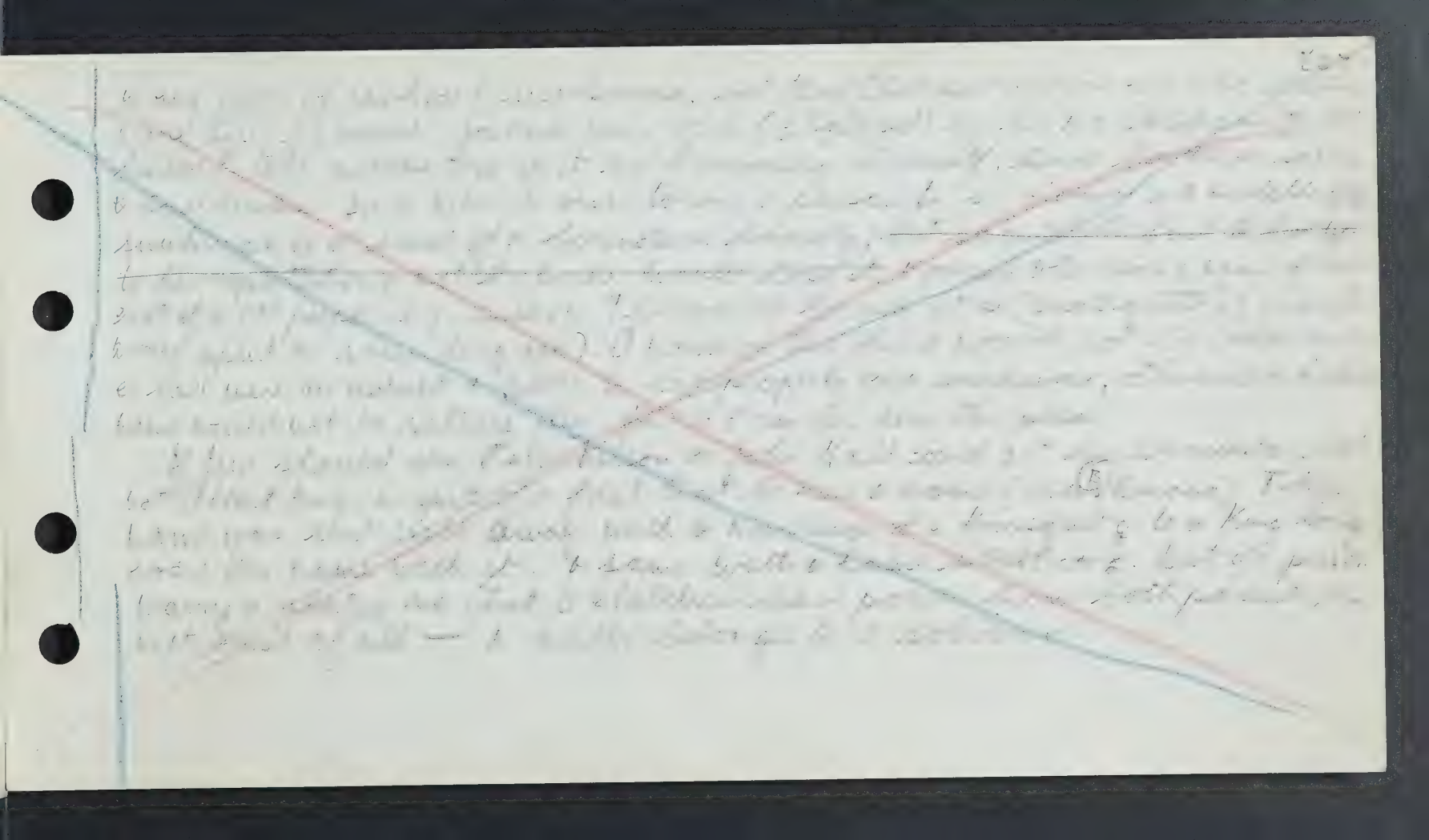


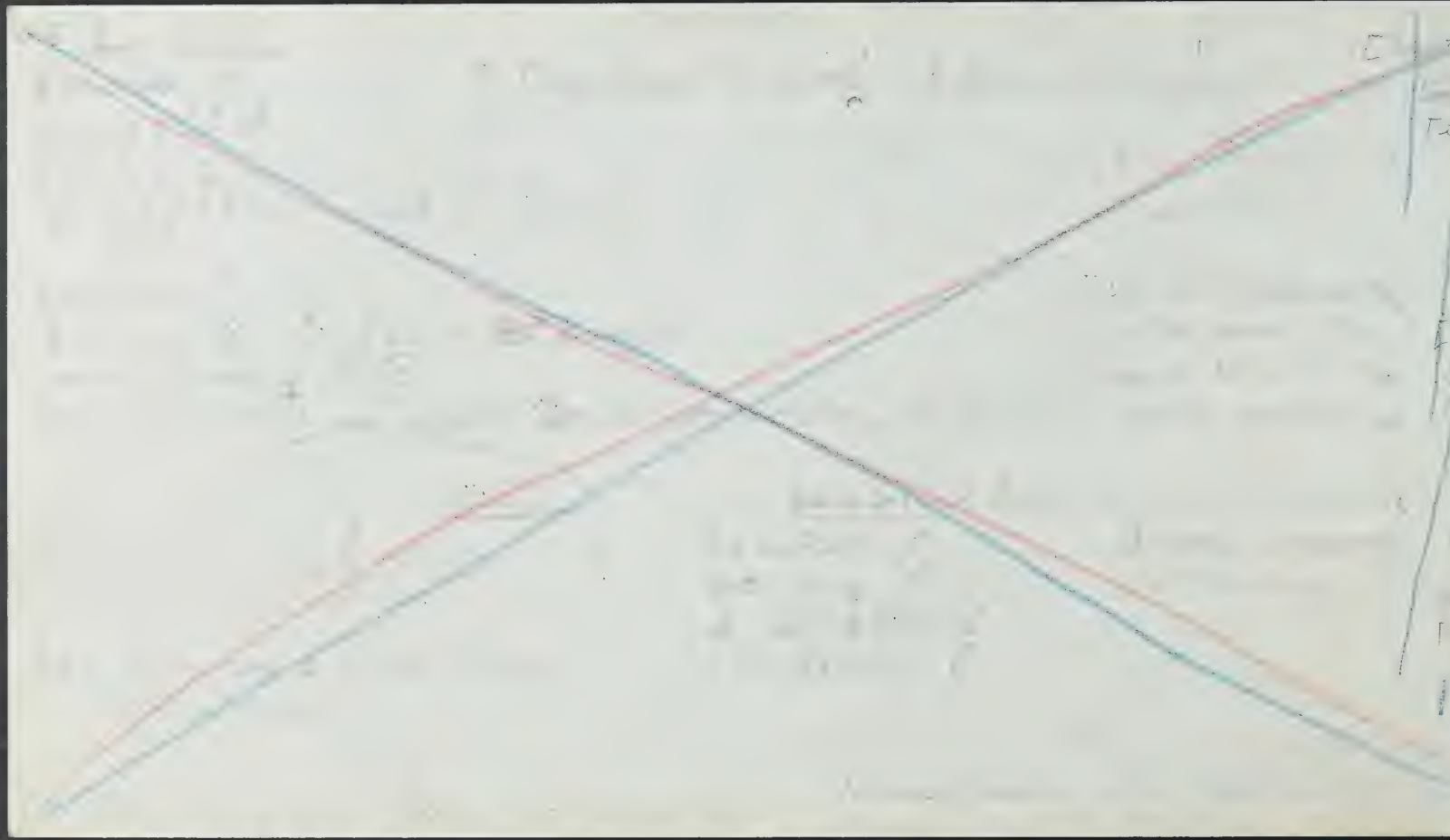


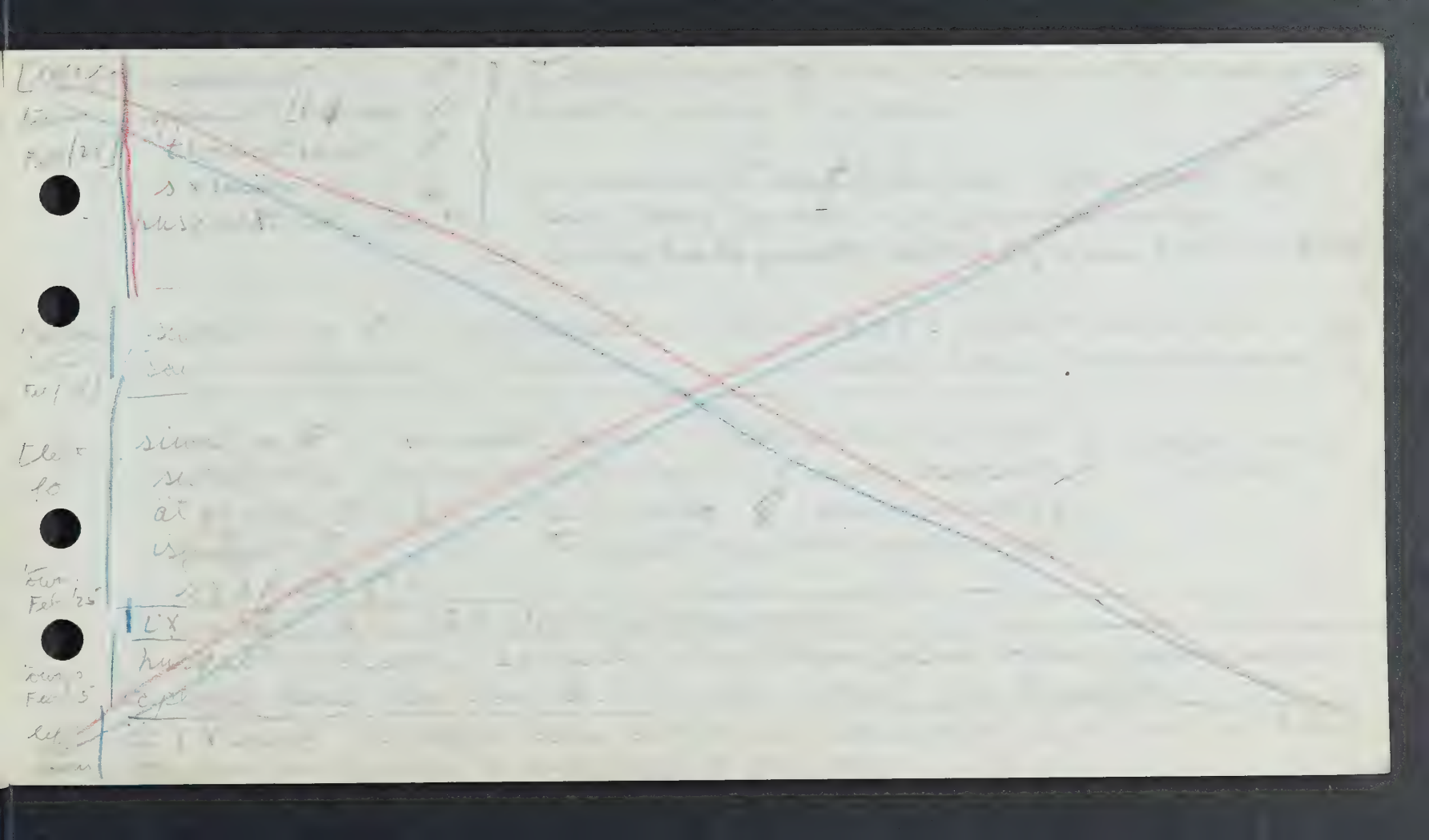












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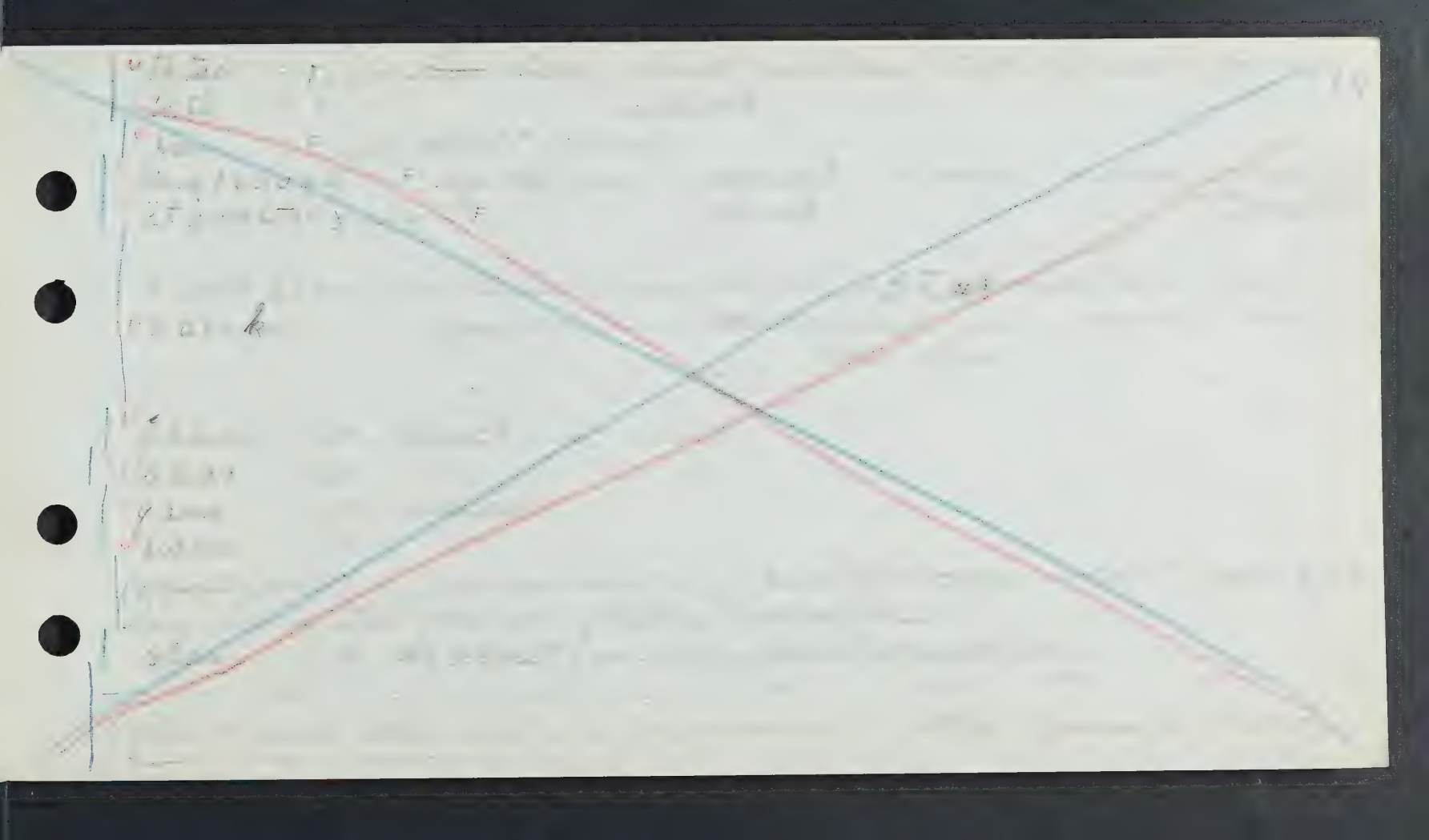

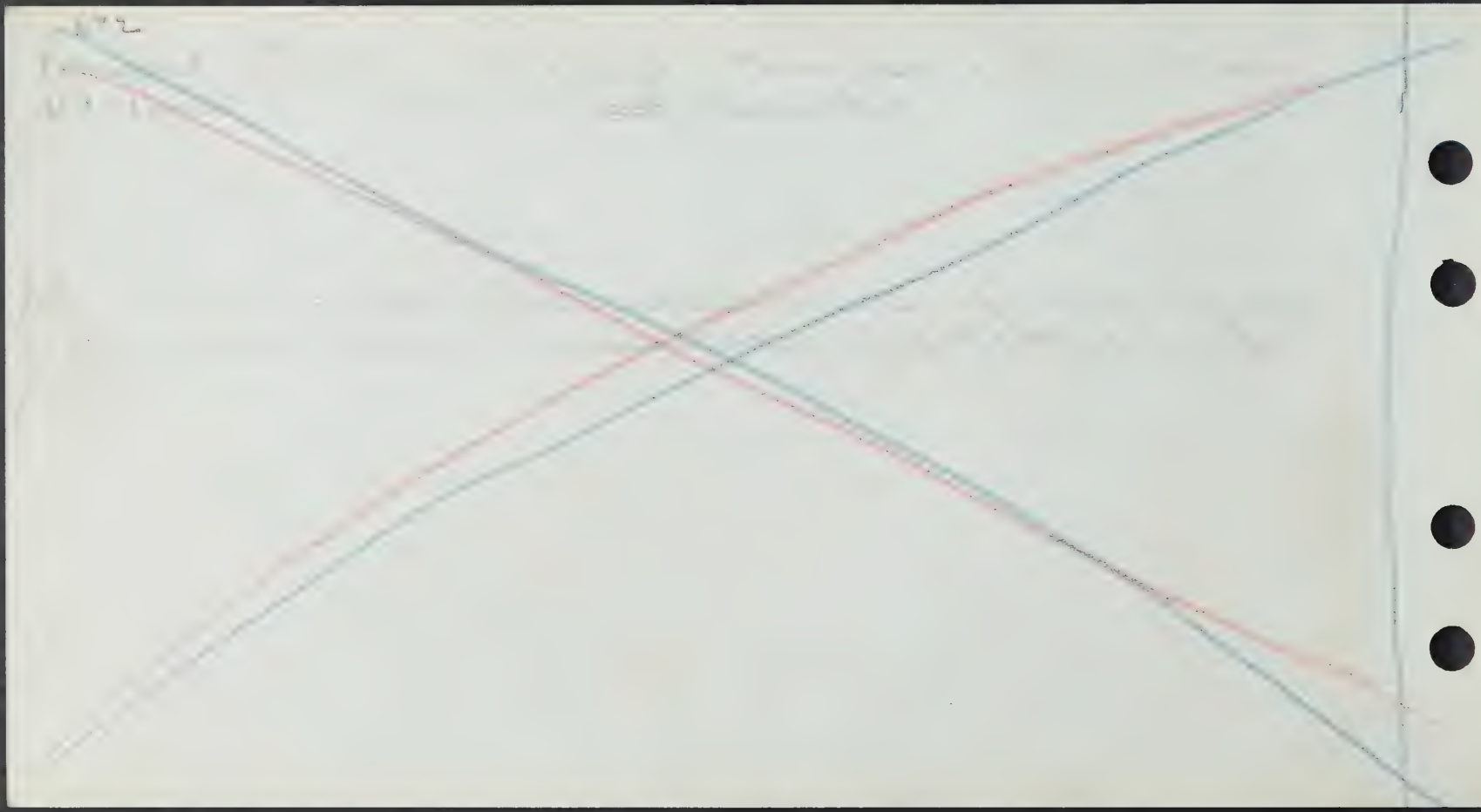

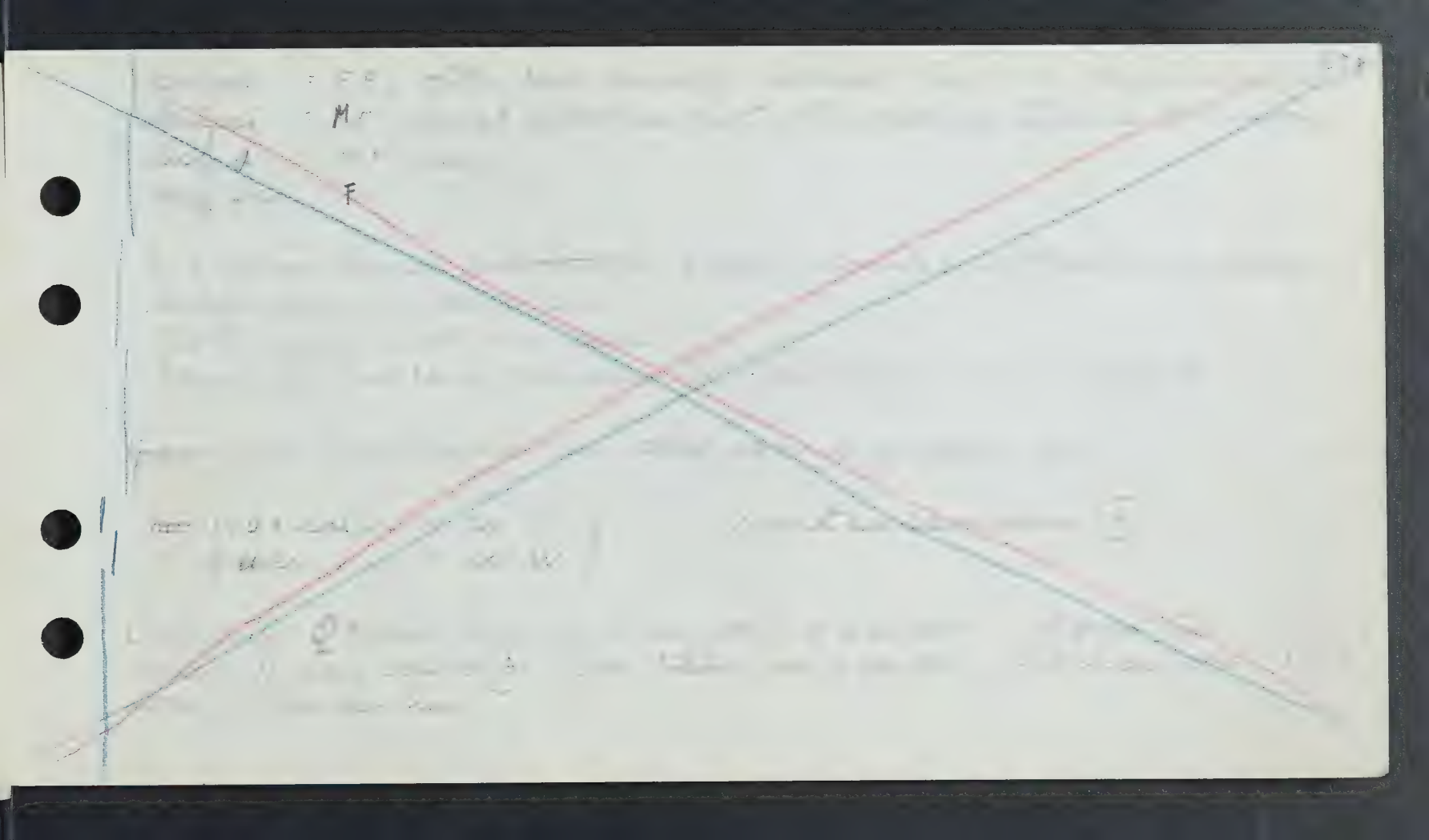
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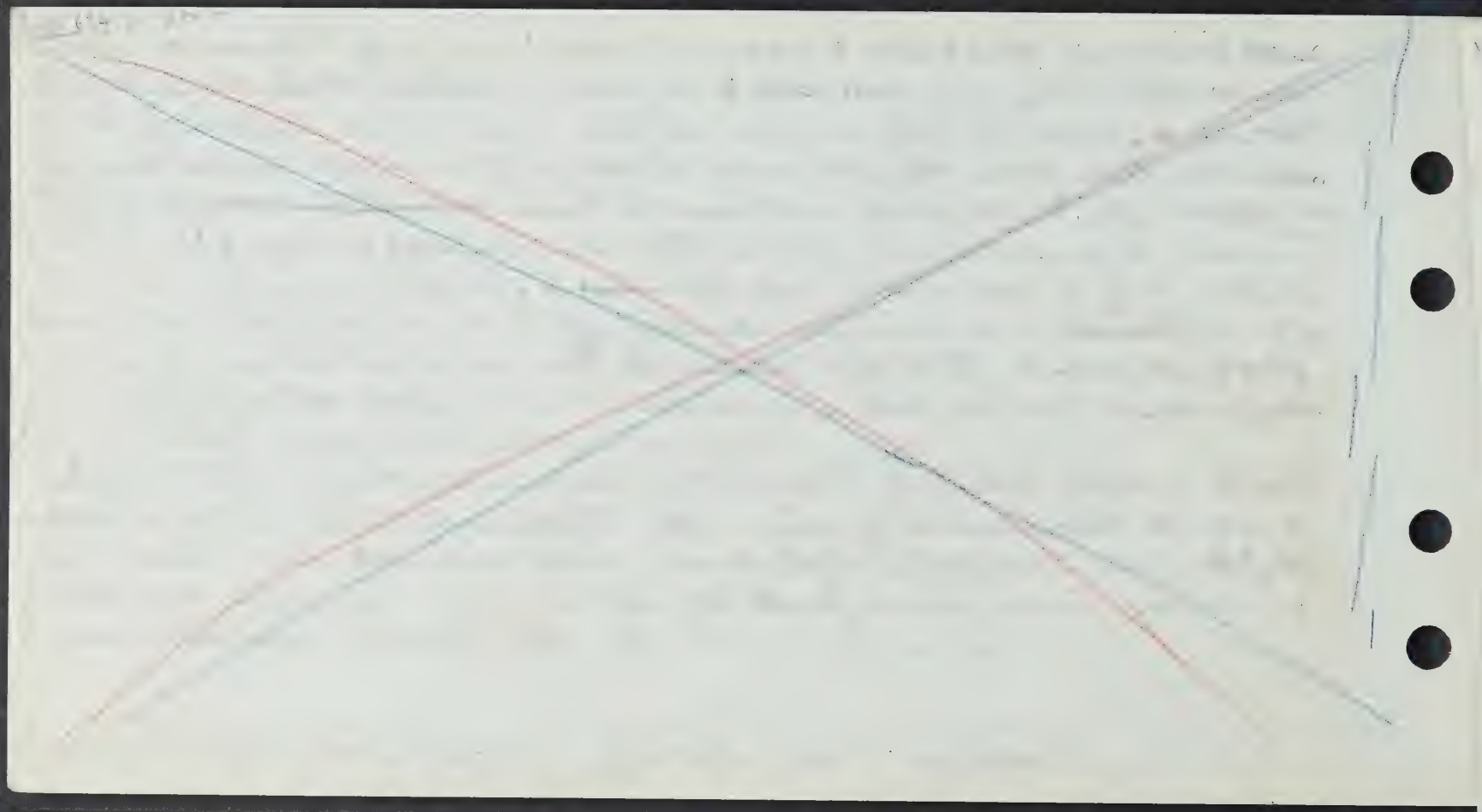

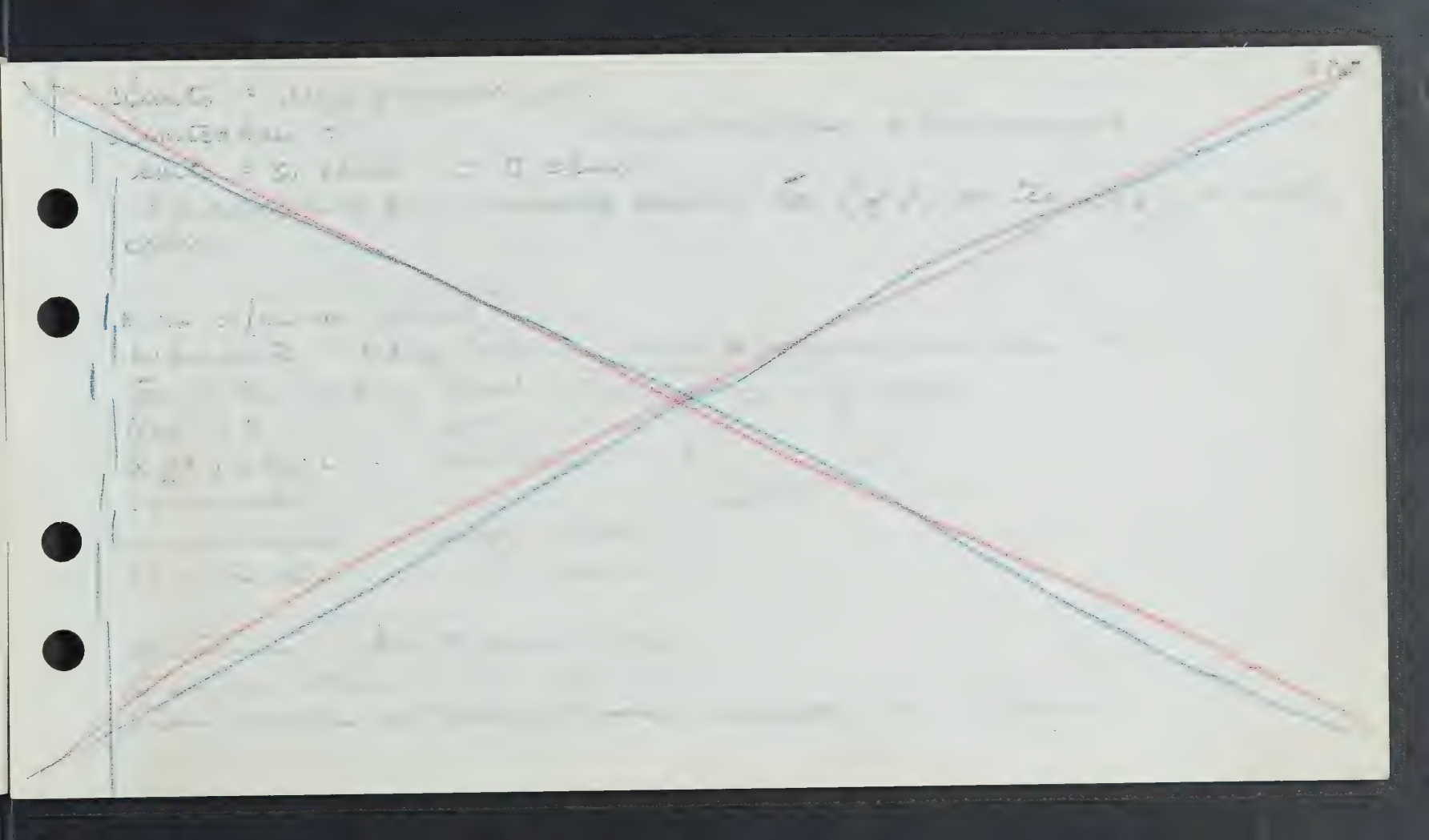

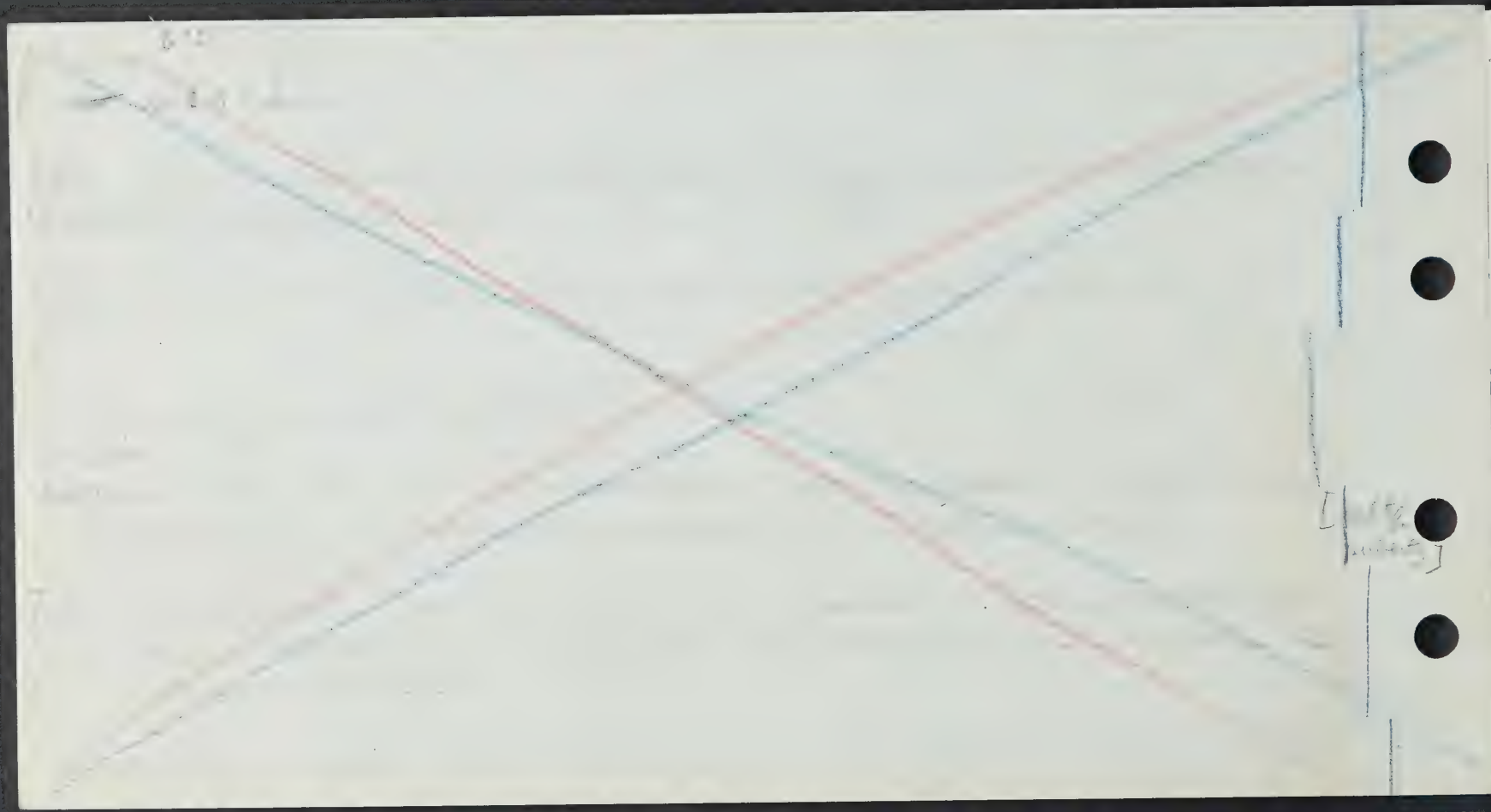

x n ɛ s = w

dgi x n ɛ s dsaix = my w

dik tʷumststai = my H

dgisi ik ɛlstsai = my w

di si ik i ltstsai = my H

sisi = MB or FB

sɛskson = MS, or FS,

qwalɛm = eldest, whether B, S, al qwaxtsa = more than 1 older

saxi = younger sasbuemta = several saxi.

otitk = 3rd

assikotɛ = 2nd

qwaxtsa = 4th, or youngest

LH called JKG

qwalɛm, always

JKG

goes with eldest of family.

= ♀ = ♀

JKG LH

Lot 1. If when a man partially closes his palm, a large wrinkle fold runs across without a break, it signifies that the man is a good conversationalist.

Lot 2. If an old man wishes to cause his penis to become erect he pricks it with a porcupine quill.

(A) chiefly used in times of trouble.

H K or W M } = s'ksi indirect
D H or $S_0$ W } s'ksai direct address

st ɛ [illegible] = B W (W S) or H $S_1$ direct or indirect.
W $S_1$ $S_1$ H (W S) B W ($MS_1$) or H B

qulu u s } ind = W B or $S_1$ H (M S)
qulu ais } dir.

Captain Jo[illegible]

Mrs Pollard

δ =

L H

Jum + L H are qulu u s

L H's children are really emtse of Mrs Pollard's H
their se skson, but they call her qama.

Kumao (A) = One of the ancient family, i. e. one of the descendants of people who lived

680

(A) sissosts oli (3rd panel). The deer increased & moved off to outer coast

sulits = lunch, carried, the deer of ueyuyzut

Be